



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Tta-seen- Meem ³⁹¹⁸ .	طسّم
2. Telka ^w (she-that-afar-it ^w /those ^w) (are) Aya'te ^w (Qur'anic statements) (of) The Book ^x the manifester ^x .	تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ
3. La'alla (craving currently unavailable deed that/ perhaps) you ^g (are) ba'khe'on (fagging/ exhausting) your ^t self ^v that not be they ^z believers.	لَعَلَّكَ بَنِيعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ
4. En(if) [We] will nonazzil ([We] iteratively descend) on them from the sky ^w Aya'tan ^w (miracle/ sign/ proof) so remained their necks ^w for it ^w khabhe'eena (they ^z who are succumbing/ capitulators).	إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
5. And not yaatee (comes to) them of the kren (Qur'an/ message) from Ar-Rahman, mubdathen ³⁹¹⁹ (that which is caused to be: discourser/ new by revelation) except they ^z were a'n (off) it ^x shunners.	وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ
6. So qad (already and affirmatively) they ^z denied; then shall yaatee (come to) them anba'o ³⁹²⁰ (significant-and-availing-news) (of) what they ^z were by it ^x yasta'hzeona (affirmably jesting they ^z).	فَقَدْ كَذَبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
7. Have[and] ³⁹²¹ not they ^z seen to the Earth ^w how-much-/many-/often ³⁹²² We sprouted in it ^w of every category-/hue ³⁹²³ kareemen ³⁹²⁴ (bounteous, ennobling and of multiple uses/ effects).	أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
8. Verily in tha'leka (he-that-afar-it/ hat) (is) surely an Aya'tan ^w (miracle/ sign/ roof) and not [was] most of them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
9. And verily your ^t Lord surely He (is) The Mighty Ar-Rabeemo (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

³⁹¹⁸ See the *Lexicon* attached to this *Translation* for a commentary on this.

³⁹¹⁹ The word *mubdathen* is singular, masculine, objective noun, meaning: that which is caused to be new by revelation!

³⁹²⁰ See the *Lexicon* attached to this *Translation* for "naba'al"

³⁹²¹ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (ل), (م) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (أ) = (and) component is (أ) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly!

³⁹²² The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-often!"

³⁹²³ The word "زوج" here means "hue," see القرطبي! However, strictly and linguistically speaking the word means: (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes!, (3) hues! See اللسان!

³⁹²⁴ The word "kareem" = "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*! Summarily: bounteous, ennobling and of multiple uses/effects!

10. And <i>edh</i> (<i>when/since</i>) called your ^t Lord <i>Mosa</i> (<i>Moses</i>) that <i>e'etey</i> (<i>let-come you^s</i>) the people the <i>dha'lemeena</i> ³⁹²⁵ (<i>injustice-doers</i>).	وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَتَىٰ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾
11. Pharaoh's people, should not ³⁹²⁶ <i>yattaqoona</i> (<i>they^r reverentially guard not to displease Allah</i>).	قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ ﴿١١﴾
12. Said [<i>he</i>]: O, my Lord, [<i>I</i>] verily fear/know ³⁹²⁷ that they ^z deny [<i>me</i>] ³⁹²⁸ .	قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾
13. And my chest straitens and not <i>yanntaleqo</i> ³⁹²⁹ (<i>utters</i>) my tongue; so let-send [<i>You^s</i>] to <i>Haroona</i> (<i>Aaron</i>).	وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾
14. And for them on me an offense so I fear/know that they ^z kill [<i>me</i>] ³⁹³⁰ .	وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. Said [<i>He</i>]: Not-at-all ³⁹³¹ ; so let-go you both by Our <i>Aya'te^w</i> (<i>miracles/signs/proofs</i>), verily We (<i>are</i>) with you ^z <i>Musta'me'oona</i> ³⁹³² (<i>affirmably Listeners</i>).	قَالَ كَلَّا فَإِذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
16. So <i>ee'teya</i> (<i>let-come you both to</i>) Pharaoh then let-say you both: verily we (<i>are</i>) the worlds' Lord [messenger] ³⁹³³ .	فَأَتَيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾
17. That let-send [<i>you^s</i>] with us Israel's sons.	أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾
18. Said [<i>he</i>]: have not [<i>we</i>] reared you ^g in [<i>us</i>] (<i>our midst</i>) a newly-born ³⁹³⁴ and waited you ^g in [<i>us</i>] of your ^t age years ^w .	قَالَ أَلَمْ نَرْبِكُمْ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾
19. And did/acted you ^g your ^t doing/act-up ^{w3935} which ^u did/acted you ^g and you ^s (<i>are</i>) of the ingrates.	وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾
20. Said [<i>he</i>]: I did it ^w then while I (<i>was</i>) of the strayers.	قَالَ فَعَلْتُهَا إِذْ أَوْأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾
21. So I fled from you ^b when ³⁹³⁶ I feared/knew ³⁹³⁷ you ^b ; then granted for me my Lord a rule and [<i>He</i>] made me of the <i>mursaleena</i> (<i>sent-messengers</i>).	فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾
22. And <i>telka^w</i> (<i>she-that-afar-it^w/it^w</i>) (<i>is</i>) a boon ^{w3938} <i>tamonno</i> ³⁹³⁹ (<i>[you^s] grace</i>) it ^w on me that [<i>you^s</i>] enslaved Israel's sons.	وَتِلْكَ نِعْمَةٌ تَمُنَّهَا عَلَىٰ أَنْ عَبَّدتَ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

³⁹²⁵ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

³⁹²⁶ Clearly this “ألا” is the “ألا” for *urging* and *promoting* the action of the following verb, here the *taqwa*!

³⁹²⁷ Linguistically the word “خفت” carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

³⁹²⁸ The letter “ن” in “يَكْذِبُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “يَكْذِبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See *لمحمود صافي* (إعراب القرآن، القُرطبي and الهادي)

³⁹²⁹ The word “يَنْطَلِقُ” means to move forward or to utter, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah's message!

³⁹³⁰ See footnote 3910 above only *here* regarding “يَقْتُلُونَ”

³⁹³¹ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

³⁹³² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³⁹³³ The word “رَسُول” = “messenger” is in the *singular*! So it *could* mean that both came with a *single-message*, or *each is a messenger*, with a single message!

³⁹³⁴ The word “وليد” is *adverbial*, meaning: *he who is newly born* or *the child who is rather close to such an age*!

³⁹³⁵ The byword “act-up” means “misbehave” or “malfunction!” See *The American Heritage Dictionary*!

³⁹³⁶ The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! Or it enters on the past tense to mean “when!” See *الليبي* and *القرطبي* and *الهادي*!

³⁹³⁷ See footnote 3976 above regarding *fear/know*!

³⁹³⁸ See the *Lexicon* attached to this *Translation* for “ne'amal” (“boon”)!

23. Said Pharaoh: and who ^a (is) the worlds' Lord.	قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
24. Said [he]: Lord (of) the Heavens ^w and the Earth ^w and what(are) between them both, en(if) you ^c were mogeneena (certitude possessors).	قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾
25. Said [he] for whom ^p (that were) around him: should not ³⁹⁴⁰ tasta'me'aona (you ^z seek listening).	قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٥﴾
26. Said [he] your ⁿ Lord and your ⁿ fathers' the [firsts'] (forefathers') Lord.	قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾
27. Said [he]: verily your ⁿ messenger who ^x (had been) sent to you ^b (is) surely a maniac ³⁹⁴¹ .	قَالَ إِنْ رَسُولُكُمْ الَّذِي أَرْسَلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
28. Said [he]: Lord (of) the mashrege (sunrise's locus) and the maghrebe (sunset's locus) and what (are) between them both, en(if) you ^c were cerebrating you ^z .	قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾
29. Said [he]: la'en (indeed if) ittakhathba ³⁹⁴² (you ^s took and presumed) elahan (deity) other than me, surely [I] assuredly ³⁹⁴³ make you ^g of the prisoners.	قَالَ لَنْ أَخَذَتْ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾
30. Said [he]: even while albeit ³⁹⁴⁴ I came (to) you ^g by a thing manifest.	قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ﴿٣٠﴾
31. Said [he]: then let-come [you ^s] by it ^x en(if) you ^g were of the ssadeqeena (always-truth-enforcers).	قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾
32. So [he] threw his staff ^w so edha (suddenly/ surprisingly) it ^w (was) a tho'abanon (he-big-serpent) ^x manifest.	فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٢﴾
33. And [he] wrested his hand ^w then edha (suddenly/- surprisingly) it ^w (was) white for the beholders.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾
34. Said [he] to the chiefs around him: verily this (is) surely a magician omniscient.	قَالَ لِلْمَلَآئِكَةِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾
35. [He] wants to exit you ^b from your ⁿ land ^w by his magic; so what do you ^z command.	يُرِيدُ أَنْ يَخْرُجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾
36. Said they ^z : let-postpone him [you ^s] and his brother; and let-send ³⁹⁴⁵ [you ^s] in the cities ^w hashereena (crowd-gathering summoners) ³⁹⁴⁶ .	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾
37. Come they ^z (to) you ^g by every sahbaren (ever/stout magician) omniscient.	يَأْتُوكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾
38. So (had been) gathered the magicians for an appointment, a day ma'aloomen (that which is known).	فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٣٨﴾
39. And (had been) said for the mankind: are you ^c meters.	وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾

3939 The word "يَمُنْ" in "يَمُنْ" means "إِنْعَمَ يُنْعِمُهَا" That a "boon he graces it!"

3940 Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here for listening!

3941 The word "مَجْنُونٌ" is a noun corresponding to "maniac" rather than "insane" which is an adjective!

3942 The word "أَتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "أَتَّخَذَ" is always taking and making/ presuming some thing of what was taken! Thus, it is not just the mere taking!

3943 The "لِ" in "أَجْعَلَكَ" is a juratory "لِ" = "لِ الْقَسَمِ" amounting to= "التأكيد", i.e. affirmation, expressed by "assuredly"!

3944 The construct "أَوْلَوْ" is made up of three distinct components: (1) "الِإِسْتِفْهَامُ الْإِسْتِكَارِي" = "disapprobatory interrogative", (2) "أَوَّلَوْ" adverbial= "while", and (3) "لَوْ" = conditional particle= "albeit" For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious! For (3) "albeit" seems to me very appropriately self-explanatory!

3945 The word "أَبْعَثْ" in "أَبْعَثْ" carries several meanings, among them: sent, arouse, resurrected, and prompted!

3946 The word "حَاشِرِينَ" is plural, masculine, subjective noun, rooted in the word "حَشَرَ" meaning: gathered crowdedly! So, "حَاشِرِينَ" summoners that gather the crowds/ gatherings! No English equivalent for "حَاشِرِينَ"!

40. La'allā (craving currently unavailable deed that/perhaps) us natta'be'o ([we] closely-follow) the magicians, en(if) were they (are) the overcomeers.	لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾
41. So lamma (when/whence) came the magicians said they ^z to Pharaoh: is verily for us a sure remuneration, en(if) were we, the overcomeers.	فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأَلْجُأَنَّ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
42. Said [he]: yes and verily you ^b then surely (would be) of the mugarrabeena ³⁹⁴⁷ (they that are made near to the Pharaoh).	قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾
43. Said for them Mosa (Moses): let-throw you ^z what you ^f (are) throwing.	قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾
44. So they ^z threw their ropes and their canes ^w and they ^z said: by Pharaoh's prestige, ³⁹⁴⁸ verily we (are) the overcomeers.	فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾
45. Then threw Mosa (Moses) his staff ^w so edha (suddenly/-surprisingly) it ^w engulfs ^w what ya'afekeona (they ^z speciously-concoct).	فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقُفُ مَا يَأْفِكُونَ ﴿٤٥﴾
46. So (had been) thrown the magicians sa'jedeena (they who are kowtowing).	فَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿٤٦﴾
47. Said they ^z : we believed by the worlds' Lord.	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾
48. Mosa's (Moses') and Haroon's (Aaron's) Lord.	رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾
49. Said [he]: you ^z believed for him before that [I] proclaim for you ^b ; verily he, surely (is) your ⁿ chief who ^x [he] taught you ^b the magic; so surely you ^z will know; surely [I] assuredly ³⁹⁴⁹ cut your ⁿ hands ^w and your ⁿ feet ^w from opposite-sides and surely I assuredly ³⁹⁵⁰ crucify you ^b wholes.	قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحَرَ فَلَسَوْفَ تَعْلَمُونَ لَا قُطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأَصْلَبْنَكُمْ أجمعين ﴿٤٩﴾
50. Said they ^z : no dbaiyra (retributive-burh); verily we (are) to our Lord (are) transposing ³⁹⁵¹ .	قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾
51. Verily we, covet [we] that [forgives] for us our Lord our errors that we were first(of) the believers.	إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا إِنَّا كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾
52. And We revealed ³⁹⁵² to Mosa (Moses) that as're (let-[you ^z] nocturnally-ambulate/travel) by My eba'de (worshippers/-submitters/slaves); verily you ^b muttaba'ona (are to be closely-followed).	وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ﴿٥٢﴾
53. Then sent Pharaoh in the cities ^w hashereena ³⁹⁵³ (summoners of crowd-gatherings).	فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾
54. Verily, these surely (are) little shertbematon ³⁹⁵⁴ (fleeing band).	إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾
55. And verily they (are) for us surely exasperators.	وَأَنْهُمْ لَنَا لَغَابُطُونَ ﴿٥٥﴾

³⁹⁴⁷ The word "mugarrabeen" is a subjective, masculine, plural noun, for which there is no English equivalent!

³⁹⁴⁸ The word "العزة" = "prestige" = lordliness in the sense of: possessing power and authority over others!

³⁹⁴⁹ The "ل" in "لأقطعن" and in "لأصلبن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

³⁹⁵⁰ Ibid!

³⁹⁵¹ The word "تقلبهم" = "their transpose," means their betaking themselves uninhibitedly moving!

³⁹⁵² The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

³⁹⁵³ See footnote 3995 above for "حاشرين"!

³⁹⁵⁴ According to some linguists "الشردمة" is a small band of a defeated or fleeing army! Contrasting "الشردمة" with "الثبة", which is a small band of victorious army!

56. And verily we surely together <i>batheroona</i> ³⁹⁵⁵ (are fearers/ they who: bawaring/ circumspect/ cautious).	وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾
57. So We exited them from gardens ^w and wells ^w .	فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾
58. And treasures and a <i>maqamen</i> (status/ station) <i>kareemen</i> ³⁹⁵⁶ (bounty-giver, ennobler and of multiple uses/ effects).	وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
59. Like <i>tha'leka</i> (be-that-afar-it/ that) and We bequeathed it ^w Israel's sons.	كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. Then they ^z followed them <i>mushreqeena</i> ³⁹⁵⁷ (as they entered the full sunshine after sunrise).	فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾
61. Then <i>lamma</i> (when/ whence) mutually saw (each other) the <i>ja'maa'ne</i> (the twain opponent: hosts/ multitudes), said Mosa's (Moses') companions: verily we (are) surely <i>mudrakoona</i> ³⁹⁵⁸ (ones that are to be caught and overtaken).	فَلَمَّا تَرَأَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦١﴾
62. Said [he]: Not-at-all ³⁹⁵⁹ ; verily, with me (is) my Lord. [He] shall aright-guide [me] ³⁹⁶⁰ .	قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
63. So We revealed ³⁹⁶¹ to Mosa (Moses) that: let-strike [you ^s] by your ^t staff the sea ^x so [it ^x] rifted; then was each constituent like the precipice the great.	فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And We nighed, hither the others.	وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ ﴿٦٤﴾
65. And We delivered Mosa (Moses) and whomever (were) with him wholes.	وَأَخْرَجْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾
67. Verily in <i>tha'leka</i> (be-that-afar-it/ that) surely (is) an <i>Aya'tan</i> ^w (miracle/ sign/ proof); and [was] not most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾
68. Verily your ^t Lord, surely He (is) The Mighty <i>Ar-Rabeemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾
69. And let-recite [you ^s] on them <i>Ebraheema's</i> (Abraham's) <i>naba'a</i> ³⁹⁶² (piece-of-significant-and-availing-news).	وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾
70. <i>Edb</i> (when/ since) [he] said to his father and his people: what (are) you ^z worshipping.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾
71. Said they ^z : [we] worship idols ^x ; so [we] remain for it ^w anchorites.	قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَنكِفِينَ ﴿٧١﴾
72. Said [he]: do they ^z hear you ^b <i>edb</i> (while) you ^z invoke.	قَالَ هَلْ نَسْمَعُ نَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾
73. Or they ^z benefit you ^b or hurt they ^z [you ^b].	أَوْ يَنْفَعُوكُمْ أَوْ يُضُرُّوكُمْ ﴿٧٣﴾
74. Said they ^z : rather we found our fathers like <i>tha'leka</i> (be-that-afar-it/ that) (were) doing.	قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ

³⁹⁵⁵ The word “حَاذِرُونَ” is a *subjective, masculine, plural noun*, for which there is *no* English equivalent! It means (1) fearers, or (2) they who are bawaring, circumspect, or cautious!

³⁹⁵⁶ The word “*kareem*”= “كَرِيم” is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily it means *bounty-giver ennobler*!

³⁹⁵⁷ The word “*mushreqeena*” means as they entered into the *full sun shine immediately after sunrise*, as *sunrise* = “الْبُزُوع” and “الشُّرُوق” = *full sunshine after sunrise*! See اللتاج!

³⁹⁵⁸ The word “*mudrakoon*” is an *objective, muscular, plural noun*! It means: they who are being or are overtaken!

³⁹⁵⁹ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

³⁹⁶⁰ The letter “ن” in “سَيَهْدِينِ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “سَيَهْدِينِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

³⁹⁶¹ See footnote 4001 above regarding أوحى!

³⁹⁶² See the *Lexicon* attached to this Translation for “*naba'a*”

	يَفْعَلُونَ ﴿٧٥﴾
75. Said [he]: have then seen you ^c what you ^c were worshipping.	قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾
76. You ^f and your ⁿ fathers the ancients.	أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾
77. So verily they (are) foe ³⁹⁶³ for me except the worlds' Lord.	فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾
78. Who [He] created me, so [He] aright-guides [me] ³⁹⁶⁴ .	الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And Who He you ^t 'emoney (gives me to: ingest/ feed) and yasgee'ney ³⁹⁶⁵ ([He] avails drink [for me]).	وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And if I sickened then [He] cures [me] ³⁹⁶⁶ .	وَإِذَا مَرَضْتُ فَبُهِتَ النَّاسُ ﴿٨٠﴾
81. And Who [He] deadens ³⁹⁶⁷ me afterwards [He] quickens [me] ³⁹⁶⁸ .	وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And Who [I] covet to forgive [He] for me my offense ^w /inequity ^{w3969} the Deen's (Judgment's) Day.	وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾
83. My Lord: let-grant [You ^s] for me a rule and let-conjoin me [You ^s] by the ssa'lebeena (righteous-people).	رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾
84. And let-make for me [You ^s] a tongue (of) truth ³⁹⁷⁰ in the lasts.	وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And let-make me [You ^s] of inheritors (of) the Paradise ^w (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).	وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
86. And let-forgive [You ^s] for my father, verily he [was] of the stravers.	وَاغْفِرْ لَأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
87. And let-not disgrace me [You ^s] day (to be) resurrected they ^z .	وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾
88. Day benefits neither possession and nor sons.	يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾
89. Except whom ^p ata ([he] came to) Allah by a sa'leemen ³⁹⁷¹ (free of blights and defects/ sound) heart.	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾
90. And (had been) nighed ^w the Paradise ^w for the muttaqeena (they who reverentially guarded against Allah's displeasure in this world).	وَأَزَلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾
91. And (had been) prepared ^w /shown ^w the Jabeemo ³⁹⁷² (intensely-blazing Fire ^w) for the ghaweena ³⁹⁷³ (strayers because of fallacious belief).	وَبُرَزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
92. And (had been) said for them: where (is) what you ^c were worshipping.	وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Of lesser than/without Allah; do they ^z succor you ^b	مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكَ أَوْ

³⁹⁶³ The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

³⁹⁶⁴ See footnote 3942 above only here regarding أسيديين

³⁹⁶⁵ Ibid!

³⁹⁶⁶ Ibid!

³⁹⁶⁷ The word “أَمَات,” in “يُمَيِّتُنِي” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

³⁹⁶⁸ The letter “ن” in “يَحْيِينِ” by Arabic (linguistic) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يُسْتَقْنَى عَنْهَا” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “يَحْيِينِ” is omitted, for “التخفيف” = “alleviation, lightening,” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

³⁹⁶⁹ There is “خطء” and “خطيئة” both are “offenses” committed intentionally and therefore are sins! But “خطء” is masculine and singular and “خطيئة” is feminine and singular!

³⁹⁷⁰ The expression “tongue of truth” is an Arabic tongue expression meaning “praiseworthiness!”

³⁹⁷¹ That is free from defects and blight, i.e. sound all around in the true belief of Mohammad (SAWS)!

³⁹⁷² The word “الجحيم” is proper noun, but it means intensely blazing fire! See الراغب!

³⁹⁷³ The word “الغاوين” strayers because of fallacious belief

or they ^z avenge/prevail ³⁹⁷⁴ .	يَنْتَصِرُونَ ﴿١٣﴾
94. So <i>kubkeybo</i> (they had been abysmally-upside-down flung) in it ^w they and the <i>ghawoona</i> ³⁹⁷⁵ (strayers because of fallacious belief resulting in disappointment).	فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿١٤﴾
95. And Iblees' soldiers wholes.	وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿١٥﴾
96. Said they ^z : while they (are) in it ^w disputing.	قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿١٦﴾
97. <i>Ta-Allahay</i> ³⁹⁷⁶ (by Allah) <i>en</i> ³⁹⁷⁷ (not) we were surely/- except ³⁹⁷⁸ in a misguidance manifest.	تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿١٧﴾
98. <i>Edb</i> (when/while) we even/level you ^b by the worlds' Lord.	إِذْ نُسَوِّكُمْ رَبِّ الْعَالَمِينَ ﴿١٨﴾
99. And not misled us except the criminals.	وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٩﴾
100. So not for us of intercessors.	فَمَا لَنَا مِنْ شَافِعِينَ ﴿٢٠﴾
101. And nor an affectionate friend ³⁹⁷⁹ .	وَلَا صَدِيقَ حَمِيمٍ ﴿٢١﴾
102. Thus had (there been) for us a recurrence ^w then we (shall) be of the believers.	فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٢﴾
103. Verily in <i>tha'leka</i> (he-that-afar-it/that) surely (is) an <i>Aya'tan</i> ^w (proof); and [was] not most(of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٢٣﴾
104. And verily, your ^t Lord surely He (is) The Mighty <i>Ar-Rabeemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢٤﴾
105. Denied she ³⁹⁸⁰ Nooben's (Noah's) people the <i>mursaleena</i> ³⁹⁸¹ (sent-messengers).	كَذَّبَتْ قَوْمُ النُّوحِ الْمُرْسَلِينَ ﴿٢٥﴾
106. <i>Edb</i> (when/while) said to them, their brother Noobon (Noah): should not ³⁹⁸² <i>tattaqoona</i> (reverentially guard you ^z not to displease Allah).	إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿٢٦﴾
107. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٢٧﴾
108. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ³⁹⁸³ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا فَإِنَّ اللَّهَ وَالْغَاوُونَ ﴿٢٨﴾

³⁹⁷⁴ The word “انتصر” could apply in three distinct senses: (1) “انتصر من”، which in turn has two distinct meanings, (1a) “انتصر من عدوه أي انتقم من عدوه” = “avenged from his enemy,” and (1b) “انتصر من الظلم أي امتنع و أنف من” = “refrained from and disdained the wrong!” (2) “انتصر على” = “prevailed over!” And (3) “انتصر لـ” = “succored and assisted!”

³⁹⁷⁵ The word “الغاون” strayers because of fallacious belief resulting in disappointment for them! See النسان والراغب!

³⁹⁷⁶ The word “ta-Allahay” is made up of two distinct components: the “ta”= “ت” and “Allahay!” The “ta” is “ت” =a “jurative particle,” in English it's equivalent to “by” in the sense of: “in the name of,” and “Allahay” is “Allah” grammatically inflected because of the prepositional genitive particle “ta!”

³⁹⁷⁷ This “إن، المخففة” = “نافية” = not, and the following “ل” = “إلا” = except! See الدر المصون، لـ المد الحلي!

³⁹⁷⁸ The “ل” in “لـ” means “إلا،” see احمد الحلي!

³⁹⁷⁹ The word “حميم” in Arabic is a paradoxical term, meaning “cold” and “hot” or “very cold” or “very hot!” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition! You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language! So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend!”

³⁹⁸⁰ The word “كذبت”= denied-she^y is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كذبت”

³⁹⁸¹ The word “mursaleen” = “sent messengers,” although Noah is the first messenger! That is to say whoever disbelieves one messenger it is as if he disbelieved all messengers! Because all Allah's messengers carry His message! See القرطبي and his tafseer of (S24:36)! This is a proof of such a fact, i.e. whoever disbelieves one messenger as if he disbelieved all other messengers!

³⁹⁸² Clearly this “ألا” is the “ألا،” for urging and promoting the action of the following verb, here the taqwa!

109. And not [I] ask you ^b on it ^x of remuneration <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾
110. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ³⁹⁸⁴ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا
111. Said they ^z : do we believe for you ^g while <i>ettaba'aka</i> (closely-followed you ^g) the <i>arthaloona</i> (lows/ despicable ones).	﴿١١٠﴾ قَالُوا أَنْزِلْ لَنَا آيَةً
112. Said [he]: and what(is) my knowledge by what they ^z were working.	قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١١﴾
113. <i>En</i> (not) their account except on my Lord, <i>la'n</i> ³⁹⁸⁵ (if/ though) you ^z perceive.	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٢﴾
114. And not I am surely an ouster (of) the believers.	وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٣﴾
115. <i>En</i> (not) I am, except <i>na'theron</i> (iterative warner) manifester.	إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٤﴾
116. Said they ^z : <i>la'en</i> (indeed if) not desisted [you ^s], O Noobo (Noah) surely you ^g assuredly ³⁹⁸⁶ be of the <i>murjoo-meena</i> ³⁹⁸⁷ (they that are stoned/ cursed).	قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَتَكُونَ مِنَ الْمَرْجُومِينَ ﴿١١٥﴾
117. Said [he]: my Lord; verily my people denied [me] ³⁹⁸⁸ .	قَالَ رَبِّ إِنَّ قَوْمِي كَذِبُونَ ﴿١١٦﴾
118. So let-open [You ^s] between me and [between] them an opening ³⁹⁸⁹ (overwhelming victory); and <i>najjeiny</i> (let-iteratively deliver me [You ^s]) and whomever (are) with me of the believers.	فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٧﴾
119. So We delivered him and whomever (were) with him in the <i>folke</i> ^x (ship) ^x the <i>mash'boo'ne</i> ³⁹⁹⁰ (fully loaded).	فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٨﴾
120. Afterwards We drowned after the remainders.	ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١١٩﴾
121. Verily in <i>tha'leka</i> (he-that-afar-it/ that) surely (is) an <i>Aya'tan</i> ^w (miracle/ sign/ proof) and not [was] most (of) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢٠﴾
122. And verily, your ^t Lord surely He (is) The Mighty <i>Ar-Rabeemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢١﴾
123. Denied-she ³⁹⁹¹ <i>Aad</i> on the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٢﴾
124. <i>Edb</i> (when/ since) said for them their brother Hoodon (Heber) should not ³⁹⁹² <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٣﴾

³⁹⁸³ The letter “ن” in “أطيعون,” by Arabic (linguistic) Rule, is called “نون الوقاية أو العماد، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “أطيعون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat*’s end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

³⁹⁸⁴ Ibid!

³⁹⁸⁵ The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when?” See إعراب القرآن، لمحمود صافي

³⁹⁸⁶ The “ل” in “لَتَكُونَ” is a juratory “ل” = “القسم” amounting to = “التأكيد”، i.e. affirmation, expressed by “assuredly”!

³⁹⁸⁷ The word “murjomeen,” is a masculine, objective, plural noun, there is no exact English equivalent!

³⁹⁸⁸ The letter “ن” in “كذبون,” by Arabic (linguistic) Rule, is called “نون الوقاية أو العماد، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “كذبون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat*’s end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

³⁹⁸⁹ The words “افتح” and “نجد” here means “rule” and “ruling” respectively! That is a “ruling” through an overwhelming victory for me!

³⁹⁹⁰ The word “mash’boon” is an objective, masculine, singular noun for which there is no English equivalent per se!

³⁹⁹¹ The word “كَذَّبَتْ” = denied-she^y is in reference to the “Aad,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

³⁹⁹² See footnote 3964 above regarding “ألا”

125. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكَ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
126. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ³⁹⁹³ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٢٦﴾
127. And not [I] ask you ^b on it ^x of remuneration, <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾
128. Do you ^z build in every <i>rey'ean</i> (acme/ summit) an <i>Aya'tan</i> ^w (signpost/ monument) ^w <i>ta'abathoona</i> (you ^z trifle/ disfigure that which is otherwise good product/ deed).	أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾
129. And <i>tattakbethona</i> ³⁹⁹⁴ (you ^z take and make) castles ³⁹⁹⁵ for you ^b <i>la'allā</i> (craving currently unavailable deed that/ perhaps) you ^b immortalize.	وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٩﴾
130. And if/when you ^c seized you ^c seized <i>jabbareena</i> ³⁹⁹⁶ (vigorous compeller/ ever contumacious stubborn).	وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
131. So <i>ettaqo</i> (let-reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ³⁹⁹⁷ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٣١﴾
132. And <i>ettaqo</i> (let reverentially guard you ^z not to displease) Who [He] supplied you ^b by what you ^z know.	وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. [He] supplied you ^b by <i>anaa'men</i> ^w (camels/ cows/ goats and sheep) ^w and sons.	أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens ^w and wells ^w .	وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Verily I fear/know ³⁹⁹⁸ on you ^b a torment (of) a great day.	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾
136. Said they ^z : equal on us, you ^g exhorted ³⁹⁹⁹ or not be [you ^s] of the exhorters.	قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾
137. <i>En</i> (not) this (<i>is</i>) except the firsts' (ancients') character (<i>customs/ fables</i>).	إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾
138. And not we (<i>are</i>) surely <i>mu'a'ththabeen</i> ⁴⁰⁰⁰ (ones to be tormented).	وَمَا خُنْ بِمُعَذِّبِينَ ﴿١٣٨﴾
139. So denied him they ^z ; then We perished them; verily in <i>tha'leka</i> (<i>he-that-afar-it/ hat</i>) surely (<i>is</i>) an <i>Aya'tan</i> ^w (sign/ proof); and not [was] most (of) them believers.	فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾
140. And verily, your ^f Lord surely He (<i>is</i>) The Mighty <i>Ar-Rabeemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾
141. Denied-she ^y ⁴⁰⁰¹ <i>Thamoodo</i> the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾
142. <i>Edh</i> (<i>when/ since</i>) said for them their brother <i>Ssa'lihoh</i> : should not ⁴⁰⁰² <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا

³⁹⁹³ See footnote 3965 above, with respect to “أطيعون”

³⁹⁹⁴ The word “اتَّخَذَ” from “الإِتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁹⁹⁵ The word “مَصَانِعُ” = “القصور” meaning castles! See اللسان!

³⁹⁹⁶ The word “jabbareen” is a subjective, masculine, plural noun for which there is no English equivalent for it!

³⁹⁹⁷ See footnote 3966 above, only here with respect to “أطيعون”

³⁹⁹⁸ Linguistically the word “خَفَتَ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

³⁹⁹⁹ The word “أَوْعَظْتَ” = “exhorted” or “admonished” as “مَوْعِظَةٌ” could mean: exhortation or admonition!

⁴⁰⁰⁰ The word “muatthabeen” is an objective, masculine, plural noun there is no exact English equivalent for it!

⁴⁰⁰¹ The word “كَذَّبَتْ” = denied-she^y is in reference to the “Thamood,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

	تَتَّقُونَ ﴿٤٧﴾
143. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٤٧﴾
144. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁴⁰⁰³ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٤٨﴾
145. And not I ask you ^z on it ^x of remuneration, <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿٤٩﴾
146. Are you ^z (to be) left in whatever (is) ha, here <i>aa'meneena</i> (self-safety-securers).	أَتَذْكُرُونَ فِي مَا هُمْ هَاهُنَا آمِنِينَ ﴿٥٠﴾
147. In gardens ^w and wells ^w .	فِي جَنَّاتٍ وَعُيُونٍ ﴿٥١﴾
148. And <i>zorooen</i> ⁴⁰⁰⁴ (various crops/sprouts) and palm-trees ^w its ^w sheath a labyrinth.	وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿٥٢﴾
149. And you ^z carve of the mountains houses <i>fa'reheena</i> (profligately/perfectly).	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ ﴿٥٣﴾
150. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁴⁰⁰⁵ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٤﴾
151. And let-not obey you ^z the exceeders' command.	وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿٥٥﴾
152. Who ^r they ^z corrupt in the Earth ^w and not reform they ^z .	الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٥٦﴾
153. Said they ^z : verily only you ^s (are) of the <i>musab-hareena</i> ⁴⁰⁰⁶ (they who are iteratively bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿٥٧﴾
154. Not you ^z (are) except a human like us; so <i>ee'tey</i> (let-come [you ^s]) by an <i>Aya'ten</i> (miracle/sign/proof), <i>en</i> (if) you ^g were of the <i>ssa'dequeena</i> (always-truth-enforcers).	مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٥٨﴾
155. Said [he]: this-she ^y (is) a she-camel for her a drink and for you ^b a drink (each on) a day <i>ma'aloomen</i> (that which is known).	قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿٥٩﴾
156. And let-not touch/betide her you ^z by an ill then (shall) take you ^b a torment (of) a great day.	وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿٦٠﴾
157. Then hamstrung her they ^z ; so they ^z became/(by morning, i.e. after dawn) ⁴⁰⁰⁷ regretters.	فَعَقَرُوهَا فَاصْبَحُوا نَدِمِينَ ﴿٦١﴾
158. So took them the torment; verily in <i>tha'leka</i> (he-that-afar-it/that) (is) surely an <i>Aya'tan</i> ^w (sign/proof); and [was] not most (of) them believers.	فَأَخَذَهُمُ الْعَذَابُ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانُوا أَكْثَرَهُمْ مُّؤْمِنِينَ ﴿٦٢﴾
159. And verily, your ^t Lord surely He (is) The Mighty, <i>Ar-Rabeemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٣﴾
160. Denied-she ^{y4008} Lootten's (Lott's) people the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿٦٤﴾
161. <i>Edb</i> (when/since) said for them their brother Lootton (Lott), should not ⁴⁰⁰⁹ <i>tattaqoona</i> (you ^z reverentially guard	إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا

4002 See footnote 3964 above regarding “إِلا”

4003 See footnote 3966 above, only here with respect to “أطيعون”

4004 The word “zorooen” is an objective, masculine, plural noun there is no exact English equivalent for it!

4005 See footnote 3966 above, only here with respect to “أطيعون”

4006 The word “musabhareen” is an objective, masculine, plural noun there is no exact English equivalent for it!

4007 The word “اصبحوا” carries double meanings: (1) they became or (2) by morning, i.e. after dawn!

4008 The word “كَذَّبَتْ” = denied-she^y is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”

<i>not to displease Allah).</i>	تَتَّقُونَ ﴿٣١﴾
162. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٣٢﴾
163. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁴⁰¹⁰ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٣٣﴾
164. And not [I] ask you ^b on it ^x of remuneration <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿٣٤﴾
165. Do <i>taato</i> (you ^z come, i.e. engage in sexual intercourse with) the <i>dhukrana</i> ⁴⁰¹¹ (males-effeminate)s ⁴⁰¹² of the worlds.	أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿٣٥﴾
166. And you ^z leave what created for you ^b your ⁿ Lord of your ⁿ spouses (<i>wives</i>); rather you ^f (are) people aggressors.	وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿٣٦﴾
167. Said they ^z : <i>la'en</i> (indeed if) not desisted [you ^s], O, <i>Lotto</i> (<i>Lott</i>), surely [you ^s] assuredly ⁴⁰¹³ be of the <i>mukbra-jeena</i> (<i>expellees</i>).	قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿٣٧﴾
168. Said [he]: Verily I am for your ⁿ work (<i>is</i>) of the execrators.	قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿٣٨﴾
169. My Lord: <i>najjeiny</i> (let-iteratively deliver me [You ^s]) and my family ^w of what they ^z work.	رَبِّ بَنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿٣٩﴾
170. So <i>najjaynabo</i> (<i>We iteratively delivered him</i>) and his family ^w wholes.	فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿٤٠﴾
171. Except an <i>ajoozan</i> (<i>aged-woman</i>) in the <i>gha'bereena</i> (<i>residuum/ remnants</i>).	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿٤١﴾
172. Afterwards We destroyed the others.	ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿٤٢﴾
173. And We ill-rained ⁴⁰¹⁴ on them a rain; so fouled the <i>munthareena's</i> ⁴⁰¹⁵ (<i>they the warned-ones</i>) rain.	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٤٣﴾
174. Verily in <i>tha'leka</i> (<i>he-that-afar-it/ that</i>) surely (<i>is</i>) an <i>Aya'tan</i> ^w (<i>miracle/ sign/ proof</i>); and [was] not most (<i>of</i>) them believers.	إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٤٤﴾
175. And verily, your ^f Lord surely He (<i>is</i>) The Mighty, <i>Ar-Rabeemo</i> (<i>The multitudinous mercy Giver</i>).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٥﴾
176. Denied the <i>Ayka's</i> (<i>thicket's</i>) companions the <i>mursaleena</i> (<i>sent-messengers</i>).	كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿٤٦﴾
177. <i>Edb</i> (<i>when/ since</i>) said for them <i>Shuaybon</i> : should not ⁴⁰¹⁶ <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿٤٧﴾

4009 Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here the *taqwa*!

4010 See footnote 3921 above, only here with respect to "أَطِيعُونَ"

4011 The words "dhukranan"="ذُكْرَان" (in Arabic, and the Qur'an is firstly Arabic: ("Verily We caused it to descend Arabic Qur'an, perhaps you cerebrated!")) is made up of five letters, and "ذُكُور" is made up of four letters! Therefore, "ذُكْرَان" has more meaning as its construct has more letters! But from this *Ayah* above, (S26:165), the word "ذُكْرَان" has an additional letter "ن" giving it additional meaning! The additional meaning could be (1) good to neutral, or (2) bad! See footnote # 3970 next regarding the *خنثى* = "male-effeminate!" If you take this great *Ayah* (S26:165), "dhukranan" here is bad, as it indicates the males as being "male-effeminate" and are being come unto by another male! But if you take another great *Ayah*: "Or He pairs them thukranan (males) and females" (S42:50) it is good to neutral, as the "maleness" here is obviously not effeminate, but normal to neutral!

4012 The "dhukranan" mentioned in the above great *Ayah* is obviously the type of "male" which could be "خنثى أو مخنث"="being come unto," as a female, hence such "male" is "male-effeminate" i.e. womanish!

4013 The "ل" in "التكوين" is a juratory "ل"="القسم" amounting to="التأكيد" i.e. affirmation, expressed by "assuredly"!

4014 In Arabic there is a distinction between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = "مطر" and "في الخير" = "مطر", "أمطر" = "مطر" In this case "أمطر" is used! So for lack of "أمطر" in English, I chose ill-rained!

4015 The word "munthareen" is an objective, masculine, plural noun there is no exact English equivalent for it!

4016 Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here for *taqwa*!

178. Verily I am for you ^b a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
179. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁴⁰¹⁷ .	فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا
180. And not [I] ask you ^b on it ^x of remuneration <i>en</i> (not) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
181. Let-fulfill ⁴⁰¹⁸ you ^z the measure and let-not be you ^z of the <i>mukhsereena</i> (they who are loss-causers).	أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
182. And let-weigh you ^z by the scale the straight.	وَزِنُوا بِالْقِسْطِ أَسْطَقِيمَ ﴿١٨٢﴾
183. And let-not diminish ⁴⁰¹⁹ you ^z the mankind their things and let-not <i>ta'atho</i> ⁴⁰²⁰ (you ^z mischief) hardest in the Earth ^w (as) corruptors.	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾
184. And <i>ettaqo</i> (let reverentially guard you ^z not to displease) Who created you ^b and the generation ⁴⁰²¹ , the [firsts] (ancients).	وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبَلَةَ الْأُولِينَ ﴿١٨٤﴾
185. Said they ^z : verily only you ^s (are) of the <i>musabha-reena</i> ⁴⁰²² (ones that have been bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾
186. And not you ^s (are) except a human, like us; and <i>en</i> (surely) [me] presume you ^s certainly of the liars.	وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾
187. So let [you ^s] (cause to) fall on us fragments of the sky ^w , <i>en</i> (if) you ^s were of the <i>ssa'dequeena</i> (always-truth-enforcers).	فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾
188. Said [he]: my Lord (is) knowinger by what you ^z work.	قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾
189. So denied him they ^z ; then took them the Overshadow-Day's torment; verily it ^x [was] a great torment's day.	فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
190. Verily in <i>tha'leka</i> (he-that-afar-it/that) surely (is) an <i>Aya'tan</i> ^w (sign, proof); and [was] not most (of) them believers.	إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾
191. And verily, your ^t Lord surely He (is) The Mighty, <i>Ar-Rabeemo</i> (The multitudinous mercy Giver).	وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾
192. And verily it ^x (is) surely a descending ⁴⁰²³ (of/caused by) the worlds' Lord.	وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾
193. Descended by it ^x The <i>Rooho</i> (Arch Angel/Gabriel) the trustworthy.	تَنْزِيلٌ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾
194. On your ^t heart to be [you ^s] of the warners.	عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾
195. By an Arabic tongue ^x manifest ^x .	بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾
196. And verily it ^x (is) surely in writs (of) the [firsts]	وَإِنَّهُ لَفِي زُبُرِ الْأُولِينَ ﴿١٩٦﴾

⁴⁰¹⁷ See footnote 3966 above, only here with respect to “أطيعون”

⁴⁰¹⁸ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

⁴⁰¹⁹ The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

⁴⁰²⁰ The word “تعنوا” means to mischief causing hardest corruption! See اللسان!

⁴⁰²¹ The word “جبله” is a singular the plural for it is: “جبله” is “جبلات أو جبلا”

⁴⁰²² The word “musabhareen” is an objective, masculine, plural noun there is no exact English equivalent for it!

⁴⁰²³ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج

(ancients').	
197. Has [and] not been for them an <i>Aya'tan</i> ^w (sign/proof); to know it ^x Israel's sons-scholars.	أَوَلَمْ يَكُنْ لَهُمْ ءَايَةٌ أَن يَعْلَمَهُد عَلَّمْتُوا بَنِي إِسْرَءِيلَ ﴿١٩٧﴾
198. And had We <i>naẓẓala</i> (iteratively descended) it ^x on some <i>Ajameena</i> (non-Arabs).	وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾
199. Then [he] read it ^x on them, they ^z were not by it ^x believers.	فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾
200. Like <i>tha'leka</i> (he-that-afar-it/that) We threaded it ^x in the criminals' heart.	كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾
201. Not they ^z believe by it ^x until they ^z see the torment the painful.	لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾
202. Then it ^x <i>yaátey</i> (comes to) them suddenly ^w while they not perceive they ^z .	فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾
203. Then they ^z say: are we <i>mundharoon</i> ⁴⁰²⁴ (they that are given a reprieve).	فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾
204. Do then by Our torment <i>yasta'ajelona</i> (they ^z seek-hastening).	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾
205. Do then see you ^s <i>en(if) matta'na</i> (We let relish the transitory worldly delight) them years ^w .	أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾
206. Afterwards came (to) them what they ^z were (being) promised.	ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾
207. Not enriched ⁴⁰²⁵ <i>a'n</i> (off) them what they ^z were <i>youmatta'oona</i> (relishing the transitory worldly delights they ^s).	مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ ﴿٢٠٧﴾
208. And not perished We of a village ^w except for it ^w warners.	وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا هَا مُنْذَرُونَ ﴿٢٠٨﴾
209. Reminiscence ^w /remembrance ^w ⁴⁰²⁶ , and We were not <i>dha'lemeena</i> (injustice-doers).	ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾
210. And not <i>tana'ẓalet</i> (iteratively descended) ^w by it ^x the Satans.	وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾
211. And (it's) not befitting/facile for them and cannot they ^z .	وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾
212. Verily they (are) <i>a'n</i> (regarding) the hearing surely (are) <i>ma'azoloona</i> ⁴⁰²⁷ (they that are being isolated).	إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾
213. So let-not invoke [you ^s] with Allah another <i>elahan</i> (a deity), then (shall)be[you ^s]of the <i>mua'thatha'beena</i> ⁴⁰²⁸ (they that are being tormented).	فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ ﴿٢١٣﴾
214. And let-warn [you ^s] your ^t nearest clan ^w .	وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
215. And let-lower [you ^s] your ^t wing ⁴⁰²⁹ for whomever <i>etta'ba'a</i> ([he] closely-followed) you ^s of the believers.	وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ

⁴⁰²⁴ The word "mundharoon" is an objective, masculine, plural noun there is no exact English equivalent for it!

⁴⁰²⁵ The word "أَغْنَىٰ" has double meanings: (1) enriched, (2) sufficed! But "enriched" includes sufficed and not vice versa! As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task! Hence "enriched" is superior!

⁴⁰²⁶ The word "ذِكْرَىٰ" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

⁴⁰²⁷ The word "ma'azoloona" is an objective, masculine, plural noun there is no exact English equivalent for it!

⁴⁰²⁸ The word "mu'athabeen" is an objective, masculine, plural noun there is no exact English equivalent for it!

216. Then <i>en(if)</i> they ^z disobeyed you ^g then let-say [<i>you^s</i>]: verily I (<i>am</i>) disclaimant/absolver ⁴⁰³⁰ (<i>of myself</i>) of what you ^z work.	مِنَ الْمُؤْمِنِينَ ﴿٢١٦﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٧﴾
217. And let-trust [<i>you^s</i>] on the Mighty, <i>Ar-Rabeeme</i> (<i>The multitudinous mercy Giver</i>).	وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٨﴾
218. Who [<i>He</i>] sees you ^g when [<i>you^s</i>] up ⁴⁰³¹ .	الَّذِي يَرْنٰكَ حِينَ تَقُومُ ﴿٢١٩﴾ وَتَقْلِبُكَ فِي السَّجْدِينِ ﴿٢٢٠﴾
219. And your ^t transpose ⁴⁰³² in the <i>sa'jedeena</i> (<i>they who kowton</i>).	إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢١﴾
220. Verily He, He (<i>is</i>) The <i>Sameeo</i> ⁴⁰³³ (<i>The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer</i>), The Omniscient.	هَلْ أَتَيْنٰكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢٢﴾
221. Do <i>ona'bbe'okum</i> ([I] <i>inform you^z by piece-of-significant-and-availing-news</i>) on whom ^a <i>tata'naẓẓel</i> (<i>iteratively descend</i>) the Satans.	تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٣﴾
222. <i>Tatanaẓẓalo</i> (<i>iteratively descend they^z</i>) on every <i>affaken^x</i> (<i>slandorous fabricator/specious concoctor</i>) ^x <i>atheemen</i> (<i>iterative sinner</i>).	يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٤﴾
223. They ^z cast the hearing and most (<i>of</i>) them (<i>are</i>) liars.	وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٥﴾
224. And the poets <i>yattabe'ohum</i> (<i>closely follow them</i>) the <i>gha'woona</i> ⁴⁰³⁴ (<i>strayers because of fallacious belief resulting in disappointment</i>).	أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٦﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٧﴾
225. Have not seen [<i>you^s</i>]: that they (<i>are</i>) in every valley they ^z ramble.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾
226. And that they say what not they ^z do.	
227. Except whom ^r believed they ^z and worked the righteous-works ^w they ^z and they ^z remembered Allah multitudinously and avenged ⁴⁰³⁵ they ^z from after what <i>dholemo</i> (<i>they^z had been wronged</i>); and will know who ^r <i>dhalamo</i> (<i>they^z wronged</i>) which ^x a transpose ⁴⁰³⁶ they ^z transpose.	

⁴⁰²⁹ The expression “[*you^s*] lower your wing” is lofty Arabic *tongue* expression meaning *show* “softness,” kindness, or be “courteous towards” all are as *figurative* expressions, as the “wings” are the arms, *symbols of strength*! So when one “lowers” the arms the person makes them tucked to his sides indicating *respect* or *submission*!

⁴⁰³⁰ The word “بريء” “فعيل” “على وزن” بمعنى “فاعل” or “مفعول به” In this case, “بمعنى” “فاعل” masculine, singular noun! So, “absolver/disclaimant” in the sense of *he* (the Prophet, SAWS) *disclaims* (freed) himself of *what others do* and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim! In other words, he *disclaims/absolves himself from such associations*!

⁴⁰³¹ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “اتقف”

⁴⁰³² The word “تقلب” = “they transpose,” means your *betook* of your self among the *Sajedeen*!

⁴⁰³³ The word “*As-Sameeo*” is one of Allah’s most beautiful attributive names!

⁴⁰³⁴ The word “الغاوون” strayers because of fallacious belief resulting in disappointment for them! See *اللسان والراغب*!

⁴⁰³⁵ The word “انتصر” could apply in three distinct senses: (1) “انتصر من” which in turn has two distinct meanings, (1a) “انتصر من الظلم أي امتنع و أنف من” = “avenged from his enemy,” and (1b) “انتصر من عدوه أي انتقم من عدوه” = “refrained from and disdained the wrong!” (2) “انتصر على” = “prevailed over!” And (3) “انتصر لـ” = “succored and assisted for!”

⁴⁰³⁶ The word “ينقلبون” = “they^z repair,” means they *betake* themselves *returning*!